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Review.

MR. EDWARDS' SERMON.

[*Continued.*]

We have already alluded to the general character of this discourse, and to the occasion which gave rise to it; and shall now present some portions of it for the perusal of our readers.

The sermon is founded on the following text:—

There is joy in the presence of the angels of God, over one sinner that repenteth.
[Luke xv. 10.

After a short introduction, the preacher states it as the object of his discourse to show in a plain scriptural manner, why "there is joy in the presence of the angels of God, over one sinner that repenteth." He applies his subject to that degraded class of individuals, which has called forth the commiseration of the society whom he is specially addressing; and observes that angels rejoice over such an individual sinner:—

1st. Because her repentance shows that she is born of God;—

2d. That she will be delivered from the second death;—

3d. That God will be her eternal portion; and

4th. That her influence on the kingdom of Jehovah, will be forever changed.

Under the first of these heads, is the following passage.

When the voice of infinite kindness said, Go ye out into the streets and lanes of the city, and bring hither, the poor, and the halt, and the maimed and the blind; compel them to come in, that my house may be filled; for all things are ready: when the Spirit and the bride said, Come; and he that heard said Come; not an angel dissented; but, Come, echoed through the courts of heaven. And when, through marvellous grace, this sinner did come, weary and heavy laden, loathing her transgressions, and casting herself, guilty and ruined, at the feet of her Lord; with that godly sorrow, which worketh repentance unto salvation, they knew that she was born of God, and had passed from death unto life. A burst of glory broke through heaven, as they sung, "She was dead and is alive again, she was lost, and is found." Nor are they mistaken. She is now meek, and lowly, she is humble and contrite in heart. She walks softly before God, and trembles at his word. And the Most High, though the heavens, and the heaven of heavens cannot contain him, comes down, and dwells with the lowly, and takes up his abode with the contrite in heart. She forsakes every evil and every false way, cleaves with full purpose of heart unto the Lord, and delights in keeping his commandments.

We present the second head entire.

II. She will be delivered from the second death.

What the second death is, none but God fully knows. About it, we know nothing, except what we see and feel of the effects of sin; and what God has told us. Finite minds, in the course of finite duration, can know about it, comparatively but little. Yet we know enough, if we believe God, to make us feel, and that deeply, that it is something overwhelmingly dreadful. It is, he tells us, everlasting destruction from the presence of the Lord; going away into devouring fire; into everlasting burnings, where is weeping and wailing, and gnashing of teeth; where the worm dieth not, and the fire is not quenched. And who can dwell with devouring fire; who can inherit everlasting burnings! The bare prospect of it has made the hardened sinner, in this life, curse his existence; and cry out in agony, "Oh. the insufferable pangs of hell and damnation. Could I, by lying a thousand years in that flame escape! but ah, millions of millions of years will bring me no nearer the end of my torment, than one poor hour. Oh, eternity! eternity! who can fathom the abyss of eternity, or paraphrase the words forever and ever." To this amazing suffering that poor sinner, before she repented, was every moment exposed. Her ways were ways of death, her steps took hold on hell. She walked wherever she went, over the bottomless pit; and nothing but the brittle thread of life, which angels knew might be sundered in a moment kept her from endless perdition. She hung as on a single thread, while the flames were flashing all around her. But glory to God in the highest, she is snatched as a brand from the burning: and saved through grace, by repentance and faith, from the second death. All the misery that she would have endured, amounting in the course of endless being, to more than all that has ever yet been endured, by all creatures from the creation, is struck out of existence; or rather is prevented from ever coming in. No wonder there is joy in the presence of the angels. God himself rejoices. All holy beings rejoice, and will rejoice forever; for she is saved from the second death.

Under the third head, is the following passage.

Such is the nature of the human soul, that to be happy, it must have a portion: something without itself to which it can look and on which it can safely depend for enjoyment.

This portion must be adapted to the nature of the soul, be able to satisfy its desires, and be lasting as its existence. Of course it must be spiritual, boundless, and eternal. It cannot therefore be found in creatures. Brutes may have a kind of happiness suited to their natures from the gifts of God. But souls must have for their portion the Giver. Gifts simply, only increase their desires. They never satisfy them. As well may you satisfy fire, by increasing fuel, as to satisfy souls, by increasing gifts, without the enjoyment of the Giver. Give what he can, without him they are poor. And their poverty will increase, till it be absolute and eternal. This God knows, And to the penitent soul he saith, I am thy God. If father or mother forsake thee, the Lord will take thee up. Cast thy burden upon the Lord, and he will sustain thee. All things shall work together for thy good; and thou shalt not want any good thing. He will guide thee by his counsel and afterward receive thee to glory. He will be thy shield, and thine exceeding great reward. What it is, to have God for a portion, especially an eternal portion, none but God fully knows. It is a glory which eye hath not seen, which ear hath not heard, and of which no finite mind can fully conceive.

I saw a great white throne, and him that sat upon it, from whose face the heavens and the earth fled away. He is the penitent sinner's portion; her everlasting portion. Though the heavens be wrapped together, and pass away with a great noise. the elements melt with fervent heat, the earth, also, and all that is in it be burnt up, Jehovah lives; her portion is secure. Neither death nor life, nor angels, nor principalities nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature, shall separate her from the love of God.

Under the fourth head, after showing that no moral being can exist and act under the government of God, without exerting a moral influence; he alludes in scriptural language, to that species of iniquity which gave rise to the Refuge Society.

It is an influence in the heart of a populous city, he says, to which multitudes of thoughtless youth are constantly exposed; an influence deeper, more malignant, and more powerful in preparing souls for hell, than any but God, fully knows. Angels however, know something of it, as they see one after another, in rapid succession, cut off in the midst of their days, and hurried away, by infernal spirits to the world of wo.

We know, or ought to know, too much about it, to be even thought of, without the deepest horror. Too long have Christians shut their eyes against this *blackness* of *darkness*. In some cases, they have done this from fear of being contaminated by the sight. But let us remember, that shutting our eyes against the evil, does not remove it. Letting it alone, does not lessen it; but leaves it where Satan would have it; to increase unseen, until it becomes a mighty vortex, spreading wider and wider, drawing in every year, greater and still greater numbers and sinking them to the world of wo.

A vast portion of this evil is done by abandoned females. Many a mother's heart has been wrung with anguish, and a father's eyes suffused with tears, over a daughter, corrupted and ruined by wicked females. Out of more than one hundred, two of whom, were only thirteen years old, and four of whom were only fourteen; the average age of the whole of whom, did not exceed nineteen years, who were rescued from haunts of abandonment in a single year, by the labours of such a society as this, more than half of them were seduced from paths of virtue, and led to abodes of infamy, by abandoned females. Very few, if any of those, probably, had it not been for that Society, would have escaped perdition. Nor would their destruction have been the only evil; but they would have been the means of corrupting and destroying others; and they of destroying others; and the evil extended and extended. And were the consequences to stop within the limits of time, it would be comparatively small. But they extend into eternity; and onward, as the poor lost souls gnaw their tongues for pain, and curse their God, and King, and look upward. Nor were these one hundred all. No, these were only what were rescued by a single Society, in a single year. Multitudes more never escaped. And how many were led to ruin by them, and how many more will be by those that follow them; as the evil goes on, increasing from generation to generation, and is felt with deeper, and deeper anguish, to all eternity, none but God can tell.

We have only room for the following extract, which closes the discourse. It has special reference to the case of such individuals as are, in some measure, awakened to a sense of their awful guilt; but have no relations and no home to flee to; and no character to aid them in finding virtuous employment; and who therefore will be likely to relapse into their sinful courses, unless invited to a place of refuge.

Will you grant them this assistance? For the sake of honoring God, and saving souls, who but for your assistance, must shortly be in torment, weep and wail to everlasting ages, will you, to save them from eternal death, and raise them to thrones of celestial glory, furnish the needful pecuniary assistance. Does any one say, It will cost too much? You will not think so, when these heavens are passing away with a great noise; and the elements are melting with fervent heat, when the earth, and all that is in it, is burnt up. There was a time when to save temporal life, men must forsake all; when he that was on the house-top must not come down to take any thing out of his house, nor he that was in the field return back to take his clothes. But did they, as they stood on the top of the mountain, and saw the smoke of their city go up as the smoke of a great furnace, think that they had given up too much?

And will you, should you be so unspeakably happy as to stand hereafter on the heavenly Zion, in view of a dissolving world, suppose you have owned it all, and for the glory of God in the salvation of souls, have given it all up; will you think that you have given up too much; as you look on that exceeding and eternal weight of glory, and begin to rise upward from glory to glory? No—a world will be nothing. Give it up then, for the glory of God, and the salvation of souls, as often, and as much as he requires; and God himself shall be your eternal portion.

Nor is this all. That mystery of iniquity, that sink of abomination, and depth of all moral defilement, *must* be done away. It will be done away before the rising light of that glory, which will spread from sea to sea. Not a vestige of its pollution, will remain on the earth. And the means by which this will be done, is the mighty power of the gospel, the glorious gospel of the blessed God. And what people on earth, have a better opportunity to exhibit an example of this mighty power, which shall be felt round the globe, than the Christians of this city.

Placed by Jehovah on the spot where first blazed the flame that now electrifies Christendom; a flame which has burst the fetters of a continent, and will, one day, of a world; you may set an example of the might of that gospel which is the power of God to salvation, that shall not only tell on the Mississippi, and the Amazon; but echo on the Danube, and the Ganges; vibrate through every island of every sea, and be hailed by the ransomed of the Lord, of every nation, and kindred, people, and tongue, as they return and come home to Zion with songs of everlasting joy, and give the glory, with one heart, and one voice, all to God, forever.—AMEN.

From the Recorder & Telegraph.

FORM OF SELF EXAMINATION.

The following form of self examination, it is understood, was prepared for Williams College, and is used by the subjects of the work which is now going on in that institution.

I. GOD. In my love to God am I affected with mere kindness without a moral character? or do I love that *holiness* which seeks to bottom the happiness of the universe upon holy order? which requires me to love him better than myself? which hates sin as the disturber of the public order and happiness? which hates and forbids my sins? And do I love that *justice*, (another name for universal rectitude,) which respects the rights of all beings, and in defence of the rights of the universe punishes sin? Do I rejoice that such a God reigns? Do I love to lie at his feet and look up from the dust & see him on his throne? In the most trying scenes do I *submit* to him? Am I glad that all my interests and circumstances are at his disposal? Do I *depend* on him for all things? Can I *trust* him for all that I need for time and eternity? Is it my supreme desire to see him known and honoured as God? Is it my sincere wish and purpose to serve him all my days? to promote the benevolent interests of his kingdom? to recommend him to all? Do I love to be in his presence and commune with him in praye? Is it because he is there that I wish to be in heaven? Am I *thankful* to him for my rational existence, my unnumbered comforts and my immortal hopes? For love like this do I feel incapable of making any returns, and put myself down for an everlasting bankrupt? Is it a joy to reflect that God will be his own reward,—all that reward to himself that he ever expected or desired? that he is infinitely happy in gratified benevolence?

II. LAW. Do I love the divine law? does it appear glorious that God forbids all selfishness, pride and idolatrous attachment to the creature, and requires men to love him with all the heart and their neighbour as themselves? does it appear glorious that he has taken such strong measures to render this lovely and harmonizing temper universal, by promising to reward it with endless joys, and threatening the opposite with eternal death? do the threatenings and the execution of them, appear just? does this blessed law proceeding from the heart of God as a stream from the fountain, show him to be full of the very love which the law requires?

III. SIN. Have I the deepest sense of sin when I have the clearest view of God? do I hate sin? & chiefly because it is against him? do I long to be delivered from it, more than from any other evil? do I pant after universal holiness with groanings which cannot be uttered? and that, not so much for the reward, as because it is right and agreeable to the will of God? are the remains of indwelling sin my greatest grief and burden? do I realizingly feel that I deserve eternal death? do I abhor myself and repent in dust and ashes? do I love to repent? is it a luxury to lie low in the dust at the feet of God and mourn for sin? Am I generally the happiest when I feel the most unworthy? Have I seen myself to be utterly undone: unable to induce God to change my heart or pardon my sins, and too desperately wicked to think a good thought of myself? and have I cast myself helpless and dead upon his *self-moving* power and mercy? have I seen my perishing need of a Saviour, through whom alone that power and mercy can be exercised?

IV. CHRIST. Does it appear to me a *reality* that Christ died for sinners, to answer the end of their punishment? do I fully credit the oath by which God constituted his Son the High Priest of the world, and engaged to accept his sacrifice and intercession for sinners? do I realize the sincerity of the invitation and promise as extended to me, and that God will certainly receive me for Christ's sake if I go to him aright? does the whole Bible appear more true and more precious than it once did? do I find that a view of my own vileness and of the awful purity of God, is necessary to give me a sense of that glorious High-priest? and does a view of that glorious High-priest, so necessary for my acceptance with God, make me feel that I am polluted and vile? do I really depend upon his death as the ground of my pardon? do I hope to receive all positive good as his reward? do I cast myself upon his intercession? do I see that, vile as I am, I may go to God through him? do I see him to be a medium through which a whole world may come? and do I long that all should see him as he is, and that all should go to God by him? does this way of salvation appear glorious, as supporting all the holy principles of the law, disclosing the wonderful perfections of God, and saving a guilty world? is it my hearty wish to be saved in no other way? Is Christ precious to my soul; the chief among ten thousands and altogether lovely? do I esteem all things but dross in comparison with the knowledge of Jesus Christ my Lord? does that cross crucify me to sin and the world? do I feel myself not my own, but bought with a price? and have I heartily consecrated all that I am and have to the service of my Redeemer? have I not kept back a part? Are my powers, my time, my influence, my property, my friends, all devoted, and held ready to be employed or resigned as fast as he shall call? am I willing to deny myself and even to die for his name's sake? do I long to see his kingdom advanced, more than any other interest? and when I see it do I rejoice more than in great riches? Is it ravishing to see the Lamb in the midst of his Father's throne, extolled and honoured by all heaven? do I long to be there, casting my crowns at his feet, and ascribing to him the whole glory of my salvation? will that constitute the sweetest part of my heaven?

V. OBEDIENCE. Do I habitually obey *all* God's commands? is there no single sin that I habitually indulge? is there no single neglect that I habitually allow? do I select and pursue my business, and regulate my expenses, and conduct my intercourse with society, from a sacred regard to divine authority? do I act with a sensible reference to this from hour to hour? Do I habitually know what it is to be moved to action by the love of God, and to draw from him all my motives to active service and holy living? does my religion reduce my selfishness, pride, and love of the world; and make me progressively more disinterested, more humble, more dead to the world, more devoted to God?

VI. MY NEIGHBOUR. Is there a human being on the face of the earth whom I would harm? at whose calamity I would rejoice? to whom I do not wish well? whom I would not befriend if in my power? Select my rival in business or honour,—my greatest enemy; and am I hurt at any assault upon his feelings or good name? In my temper and conduct do I render to him what I might reasonably wish him to render to me? do I feel more benevolently than I once did towards all mankind? do I make conscience of doing them daily all the good in my power? do I daily deny myself for others in little things? do I conscientiously discharge my relative duties? am I charitable to the poor to the extent of my means? am I concerned for the spiritual interests of those around me? and do I show it in my prayers and in my faithful dealings with them?—have I a special delight in the character and company of Christians?

A person, to avoid public observation, went one Sunday into his cellar to cut some wood. A little child of his asked him if God could not see him there. The parent was struck with the question, and led to serious reflection, which resulted in his conversion to God.

ON THE DEATH OF A SINNER.

The place in which the circumstances about to be related occurred, was a village situated in a distant part of the country. In this village religion had many friends, and the wretched of course found helpers. The subject of this narrative was a stranger. He entered the village at evening, when he was partially intoxicated. Nothing farther of his life was known except from his own lips. He threw himself into a private house; and when the fumes of his wine were dissipated, he appeared evidently diseased in body. A violent fever had seized his whole frame, and it raged with the greater fury from his habits of intemperance. When it was ascertained that his complaint was alarming, every attention was paid which the nature of the case required; but no prescription was attended with success. He continued to grow worse. When he perceived the violence of his disease, he became alarmed, from a conviction that he was unprepared to die. As his disorder increased in violence, his solicitude for the welfare of his soul increased. The family into whose hands the sick man had fallen perceived his anxiety, called in the minister on whose preaching they had attended, to direct and console their miserable guest. To him the sick man unbosomed his sorrow, and he in turn endeavoured to direct his attention to the Saviour who died for sinners; but these directions imparted no power to call that Saviour his own. He admitted the truth of what was said to him, but was unable to avail himself of the hope which it tended to inspire. He declared that for him there was no mercy. Soon after the first interview of the servant of God, the writer of this article saw him; his distress of body and mind, instead of abating, rather increased. After an examination of his state of mind, he was told that it was not too late to repent and seek the Saviour, for God was *great* yea *infinite* in mercy; but he repeatedly urged that his was not a common case, and that he had no reason to expect any thing but the wrath of God forever. He would however sometimes for a moment grant that God might be gracious and then he would direct us to passages of scripture such as he thought applicable to his case; but when they were read, he would again abandon himself to despair. He was so thoroughly acquainted with the Bible that he could repeat much of it, and refer to much more. This knowledge he seemed to have acquired either for the purpose of advocating some dangerous doctrines, or for the purpose of disparaging that holy volume. But at this dread moment, all in which he had previously trusted afforded him no relief, and he felt that he was a miserable sinner dying without hope. He said he had in the early part of his life been under serious impressions, and that on a hypocritical pretence, he once made a profession of religion. But these serious impressions which he had in his youth were long since worn away, and for years he had lived in the practice of great sins. When he called to mind the many opportunities which he had enjoyed for obtaining the favour of God through the Lord Jesus Christ, and his neglect and abuse of these opportunities, he was filled with unutterable distress. He concluded that he had committed the sin against the Holy Ghost, and that his doom was already certain.

No considerations which were presented to his view could divert his agonizing mind from his atrocious guilt or his impending doom. The darkness of the night served only to increase his agony; so that the time designed by nature for repose, presented before his vivid imagination in more glowing colours the dreadful misery of the dark and fiery pit of despair. He was repeatedly visited by the ministers of Christ, who endeavoured to give him such instructions as his case required. In these instructions, Christ and his cross were held up as the only ground of hope to such sinners as he knew himself to be, and to all others. He was repeatedly urged to look to the cross of Christ, with assurance that in this way he would obtain life, though it was in the last dying hour. The case of the thief on the cross was suggested as a case parallel to his own. But these grounds of hope were presented in vain. They prayed with him, but prayer for him was not heard. His distress and despair received no abatement. The writer well recollects, and he can never forget it, with what dismal emphasis he uttered these words, "The door is shut." These words he had often repeated, but never did they sound as they did the last time he saw him, a short time before the closing scene. With death and despair depicted on his countenance, and with the articulation of a dying man he exclaimed, "The door is shut." In this state he continued, till by the stroke of death his agonies were hid from mortal vision, and his groans from the hearing of men on earth. The subsequent scenes we pretend not to describe; but if such anguish was felt before death, what are we to suppose were the agonies which followed? Thus ended the days of a man whose life by his own confession had been devoted to sinful indulgence.—*Am. Bap. Mag.*

The Christian must learn to leave a possession, and live upon a promise.

New York Baptist State Convention.—At the recent meeting of this Convention, as appears by minutes published in the Register, Br. J. Worden was appointed missionary to labor in Susquehannah county, Pa. 12 weeks; and Br. J. Buttolph was appointed to labor as missionary in the Territory of Michigan, for the term of 2 years.—It was also

"*Resolved*, That the Secretary of this Board be directed to open a correspondence with the Conventions, or principal societies of Baptists, in all the states in which men are held in slavery, with a view to ascertain their present situation, and inquire whether missionaries may be sent to them, with a prospect of being instrumental of essentially improving their moral and religious condition."

MISSIONARY SOCIETY OF CONNECTICUT.

This active and efficient Society has employed, for a greater or less part of the year 1825, two missionaries in the western counties of the state of New York, one in the northen part of Pennsylvania, eighteen in the portion of Ohio usually called New Connecticut, three in the south western part of the same State, one in Kentucky, two in Indiana, one in Illinois, one in Missouri, and one recently sent out whose particular location was to depend on circumstances. Total 30. The aggregate number of weeks' service performed within the year, as reported to the Trustees, is 656; or 12 years and about two thirds. From two missionaries no report has been received.

The narrative of their services, is a narrative of unwearied labour, faithfulness and self-denial. It affords the fullest evidence of their continued usefulness, and of the sad state into which great numbers of churches and congregations would be thrown, should the aid of the Society be withdrawn.—*Rec. & Tel.*

Fast.—The Governor of Vermont has appointed Wednesday, the 12th of April next, as a Day of Fasting and Prayer, throughout the State.

Pennsylvania Missionary Society.—A society with this title was organized in Philadelphia on the 7th inst. A constitution was adopted and officers were chosen: Robert Ralston, Esq. President. But the most pleasing part of the intelligence, says the Philadelphian, remains to be told: after the society was organized, the following form of a subscription was drawn, viz.—"The subscribers agree to pay annually to the Treasurer of the Pennsylvania Missionary Society, the sums annexed to their names, until they shall give him notice of their intention to withdraw either in whole or in part the said subscription."

Fourteeen persons then subscribed nine hundred and one dollars, to be paid by them annually.

Successor of Dr. S. S. Woodhull.—Mr. J S Halsey, of the Theological Seminary, Princeton, has been called to the pastoral charge of the congregation at Freehold, N. J.—Vacated by the recent death of Dr. Woodhull.

Premium.—By the New York Chronicle we perceive that a premium of fifty dollars is offered by a gentleman in New York, for the best tract on "Christian Education. Candidates for the prize are to forward their essays on or before the first of July next, to Mr. Wm. A. Hallock, Corresponding Secretary of the American Tract Society. The views of parents as regards the liberty to be given their children or restraint imposed on them, are very dissimilar among those who professedly revere the precepts of the gospel. The object of the individual offering the premium, is to promote a greater uniformity in the education of the children of Christian parents.

The Paris Bible Society, we are happy to learn, experiences every year an increase in the number of its auxiliaries, and consequently in its pecuniary resources. By the accession of 23 new auxiliary and branch Societies, during the past year, the total number has been augmented to 96, and the formation of several more is in contemplation. These are happy indications of an increasing interest for religion.—*Rel. Chr.*

The Treasurer of the Baptist Board of Foreign Missions, received during the quarter, ending 31st Jan. last, for Foreign and Domestic Missions and general purposes, $1,284 78, and for the General Convention $482.

The amount of donations to the Western Education Society, for January last, as given in the Christian Repository, is D134 64.

The amount of receipts at the Utica Depository, for the A. B. C. F. M. from Dec. 1st to Feb. 20th, as given in the Christian Repository, was D316 68.

From the Missionary Herald.

RELIGIOUS DENOMINATIONS IN SYRIA AND THE HOLY LAND.

For the better understanding of communications from the missionaries connected with the Palestine Mission, which will appear in the subsequent part of this volume, we shall abstract from Jowett's "Christian Researches in Syria and the Holy Land," a very brief account of the principal religious denominations or bodies of men professing different religious opinions in that interesting portion of the world.

I. Jews.

The *Rabbinical*, who are attached to a multitude of human tracitions and commentaries; and the *Karaites*, who adhere to the simple text of the Scriptures of the Old Testament.

Besides these there are different distinctions arising from differences in their modes of worship, or from refinements of speculative opinion. Such are the *Sephartim*, or Spanish Jews, and the *Ashkenasim*, or Polish Jews. The latter, at Tiberias, were distinguished from the former by the Polish fur cap. The Sephartim speak Spanish; the Ashkenasim, German, Polish and Russian. All intermingle a kind of Rabinical jargon. Hebrew, Rabinical Hebrew and Arabic, are, in various degrees, spoken by them.

It seems proper to class the *Samaritans* under this head, as they profess to ground their religion entirely upon the five books of Moses, though it may indeed, very reasonably, be doubted, whether they have a claim to be regarded as the descendants of Abraham.

II. Christians.

Introductory to remarks upon the various denominations of professing Christians in that part of the world, Mr. Jowett says:

If pure Christianity consist in the enjoyment of the light of revelation; in the exercise of faith, hope, and charity; and in the maintenance of *the unity of the spirit in the bond of peace*—then must it be mournfully admitted, that the professors of our most holy faith, have, in Syria and Palestine, wandered very far indeed from the truth and simplicity of the Gospel. Darkness and discord share the dominion here. It is true that there is no part of the Christian world into which these foul spirits have not, in various degrees, found entrance; but, in our present survey, the sight of them is doubly painful; while we contemplate the intensity of their influence, and the melancholy fact, that they should be here ruling in that very sphere where the religion of light and love was first promulgated.

The professing Christians of Syria and Palestine, may be thus classed:

Greeks, of the proper Oriental Church,
Armenians proper,
Syrians proper,
Nestorians,
Copts and Abyssinians,
Roman Catholics; viz: Maronites, Greek Roman Catholics, Armenian Roman Catholics, Syrian Roman Catholics, Latins or Frank Roman Catholics,
Protestants.

Oriental Greeks.—By these the first seven General councils are held, together with the Holy Scriptures, as the standard of faith and discipline. Hence though image worship had been sanctioned by the last of these councils, the Oriental Greek church has been preserved from many other deeply rooted corruptions and abuses, which are to be found in the church of Rome.—They believe that Christ alone is the Head of his Church, denying the Pope's supremacy; and they reject the doctrine of a purgatory. The Oriental Greeks are numerous in Palestine and Syria; but have withdrawn in great measure, from the maritime towns during the present revolution. In Mount Lebanon they are not tolerated, the Romish influence being there predominant and exclusive; but to the south towards Jerusalem, they probably far out-number the Roman Catholics. In Greece, Asia Minor, Syria and Palestine, they have been found favourably disposed to the circulation of the Scriptures.

Armenians.—The vast country between Syria and the British possessions in India, excepting a small portion of Roman Catholic Greek influence in the more western parts of this region, is occupied, so far as Christianity is concerned, by Armenians, Jacobite Syrians, and Nestorians, more or less scantily distributed among the native Mahomedan population.—The Armenians have four Monasteries in the Holy Land; one in Jerusalem, one just without the walls, one at Bethlehem, and another at Rama. That in Jerusalem is more splendid than any other building in the city, and declares at once the opulence of its possessors.

The Armenian Church admits only the first three General Councils, and breaks off from the Greek Church at the fourth. It holds the opinion of the Monophysites, that there is only one nature in the Saviour of the world; yet differs from the sect of the Jacobites, in many points of faith, discipline, and worship.*

Syria.—The Jacobite Syrians are Monophysites, in common with the Copts in Egypt, the Abyssinians, and so far as the incarnation of Jesus Chsist is concerned, the Armenians.

The Jacobite Syrians have their residence chiefly on the banks of the Tigris; but their Patriarch, who lives near Mardin, not unfrequently visits Aleppo, where many rich Jacobite Syrians reside. He claims also to be styled Patriarch of Antioch; although, at Mosul, resides another Jacobite Prelate, who is styled, sometimes, the Maphrian, sometimes the Primate, of the East; in dignity inferior to a Patriarch, but superior to a Metripolitan.

It was about the commencement of the sixth century that this heresy was promulgated by Severus, a Patriarch of Antioch. A very short time afterwards, he was expelled from Syria; and the orthodox faith was re-established in that country. Ere long, however, a follower of his, James Baradæus, successfully reared again the Monophysite standard; and, in Egypt and Mesopotamia, they have ever since maintained their opinions, receiving from this second advocate of Monophysitism, the title of Jacobites.

The above extracts are the language of Mr. Jowett. The following is a quotation made by that author from the letters of the Jesuit Missionaries. It describes more definitely the Monophystic peculiarity.

They are named Jacobites from one of the disciples of Eutyches and Dioscorus, called Jacob. This disciple revived the error of his masters in the beginning of the sixth century; and taught publicly, that there was only one nature in Jesus Christ, composed of two natures, the one divine, the other human.

Nestorians.—The Nestorians are found in but small numbers, if at all, in Syria and the Holy Land. In Mesopotamia and the adjacent countries, they are numerous.—They take their name from Nestorius, a Syrian Bishop, of Constantinople, who was condemned by the Council of Ephesus, in 431. In opposition to the Monophysites, they maintain not only two natures, but two distinct persons, in the Son of God. But, according to Mosheim, they so explain their meaning that their error in this respect is rather nominal, than real. "However that be," he adds, "we must observe here, to the lasting honor of the Nestorians, that, of all the Christian societies established in the East, they have been the most careful and successful in avoiding a multitude of superstitious opinions and practices that have infected the Greek and Latin churches.—*To be Continued.*

* Mosheim's Eccl. Hist. Cent. xvi, Sec. 3d, Part 1, Chap. 2.

Revivals.

There is a certain class of professors of religion, whose conduct in times of the special out-pourings of God's Spirit, frequently becomes a stumbling-block in the way of impenitent sinners. We are not now alluding to those whose walk is on the whole disorderly, or those who are evidently enemies at heart to the cross of Christ. Nor do we refer to those who entirely deny the existence of revivals. The individuals to whom we allude, will fully admit the claims of religion. They admit that *there are* such things *in theory*, as revivals and declensions of religion; and they are as ready to offer cold prayers for the one, as they are, in theory, to deprecate the other. But when a revival really takes place, their unbelief is immediately upon the watch-tower. They can look with some degree of commiseration upon the dry bones of the valley; but are loth to believe their own eyes, which testify that there is a *visible movement* among them. They stand by at a distance, and look on, with mingled emotions of doubt and surprise. They are, *of course, friendly* to revivals; but are always calling in question the *genuineness* of those which come under their observation. Revivals are too powerful, too rapid, or too extensive, to answer their preconceived notions of genuineness. Exceptions are also made against some of the means which *are said* to be resoted to, for the purpose of promoting them. These same individuals, however, often pass with the multitude for pious, rational, steady, and consistent Christians. They plainly show that they are no friends of enthusiasm. They do not believe in deep feeling. They have no idea of frightening sinners from any of their refuges of lies. If the light of religion, glimmering as it were through the crevices of a dark lanthorn, be not found sufficient to guide those who are stark blind into the ways of righteousness, they see no farther ground of hope. If the sinner cannot be suffered to go gradually onward in the way of his own devices, till perchance he may discover their folly—if he cannot be *gradually soothed* into friendly feelings about religion—if he cannot be gently drawn by the cords of affection, and that perhaps through a course of years,—why, then these individuals are ready to give up his case, as hopeless.

But all this doubt, and theory, and expectation, as we have already said, tends to make those who entertain it, mere stumbling-blocks in the way of others. A trembling sinner takes refuge behind them. If he questions the prudence of those whose faithfulness has given him the alarm, a single word of approbation from one of these *consistent Christians*, will confirm him in his opposition. If he trembles in view of danger, he finds a sure hiding-place, in the admission that the work may chance to be spurious. The alleged indiscretions of those who become tremblingly alive to the interests of religion, and the appearance of uncommon zeal in those who are laboring in agony for the rescue of perishing sinners, all serve, under the influence of such cold-hearted christians, to check, instead of deepening the concern of sinners; and there remains little doubt, but that multitudes are thus stumbling over them to perdition.

Now, what we have to ask is, how such persons can sit still and theorize, instead of going to inquire for themselves directly in the field of observation. If all that has lately been seen among us is to be charged to the account of enthusiasm; then thousands of individuals are in all probability sealing their own destruction through the indulgence of false hopes. And should not even the possibility of such a state of things arouse the friends of religion to a serious and careful investigation of this subject—and that without regard to sectarian distinction? We think so: and we are fully pursuaded, that merely theorizing on such facts as are put in circulation by the enemies of religion, or by some of the less judicious who are friendly to the cause, is altogether insufficient to lead to a right decision on the momentous question at issue.—If people *will theorise* on the subject, then we say, let them go immediately into the proper field of observation; and not rest on mere inquiries, flying reports, and partial representations. Let them go *in person;* and then, if they can discover that Christians are not humble and watchful and prayerful—that ministers are not holding forth gospel truth in its purity; and that awakened sinners are not generally alarmed at their real condition; and *deeply* sensible of the turpitude of their own hearts—if they can fully ascertain *this* to be the state of things, then they will have some facts before them, on the strength of which, they may venture to bring the charge of enthusiasm: but, until they can fairly come to this result, would it not be wise for them to hold their peace? A mistake on this subject must be one of infinite moment. Nay, we will go still farther. How can Christians excuse themselves in seeing souls ruined on either hand? Why are they *stupid?* If there is so much apprehension of danger, why are they not in the midst of it, inquiring as for their lives? Why do they give themselves a single moment's rest, till they have done all that lies within their power, in behalf of the awful interests which are at stake? Yes; let them come out from their hiding places; and let it be seen where they stand; and be fully known whose cause they have espoused.

The name of *Utica*, we perceive, is found in the list of revivals mentioned in the last Recorder & Telegraph. A work of Grace has indeed commenced in this village with energy and power: but we would not be too forward in speaking of it at the present time; for how soon does the most favourable state of things disappear when Christians, instead of continuing to pour out their earnest supplications for blessings on those who are ready to perish begin to rejoice, to grow light hearted and to spend their time in talking about the greatness of the work? Utica, perhaps, has never before seen a time more full of interest than the present: but let us look at the thousands who are still perishing; and remember that, in proportion as the work continues to deepen and extend itself, is the danger that multitudes will be found to harden themselves more and more in iniquity, till their case shall become hopeless. Immense consequences are attached to the existing state of things.

We rejoice at what has been done for us: but let us do so with trembling. Let the Christians of this place remember where their strength lies; let them look at the desolations that yet remain; and be humble and prayerful. And may they not hope also, that their distant friends will remember them at a throne of Mercy.

Whitesborough is once more visited with a powerful revival. At Rome and Western, the work is again increasing and extending itself. Norway, and a part of Russia, are now witnessing in a considerable degree, the descent of the same blessing; and in Otisco, a town near Skeneateles, a revival has been for sometime going on with power. We have also heard favorable accounts from Buffalo, and from Canandaigua.

Many interesting and heart cheering circumstance might be mentioned, in relation to the places above named: but it would be improper to detail them at the present time. We hope to be favoured in due season, with communications on the subject.

Revivals in Massachusetts and Connecticut.

A letter from the Rev. Calvin Philleo, to his friend in this city, dated Suffield, Conn. March 1st, says: Revivals of religion are numerous in this vicinity. In Suffield the work has been advancing for nearly seven months, 74 have been added to the church of which I am pastor. The revival is now spreading in the west parish. In a place called Turkey Hills, and also in Feeding Hills the work is advancing. In Agawam parish, and in West Springfield parish it is powerful and extensive. Some indications of good, are manifest in Old Springfield and also, in Northampton.

[*Philadelphian.*

From the Baptist Register.

The intelligence from Homer will be found still interesting by the following extract of a letter from Elder Bennett, dated

Homer, March 19, 1826.

This day has been a good day to the church with which I have the honour to stand connected. Eleven were baptized, and five others, who had previously been baptized, were added to the church. To see sixteen, the most of them sprightly youth, in the most solemn manner, deliberately giving themselves to God, and to the church by his will, was a most pleasing sight. Among them one child who gave good evidence of a change of heart, only nine years old, and small of his age. Does it not illustrate the Saviour's words, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Another was a woman about 37 years of age, who has lost the use of one leg entirely. She went down into the water very cheerfully upon one crutch, while I supported her upon the other side, and as she was raised up out of the water, she said, "I thank God for this privilege." It seemed the lame leaped like an hart, and that God made the widow's heart to sing for joy.

There have been 44 added to the church by baptism in all, and about fifteen by letter. I intend to give you some more account of the work at some future day; at present it appears as favourable as it has done. I devoutly pray that we may see greater things than these. My health has gradually improved during the winter, but I am far from being as healthy as formerly.

By a letter from Connecticut, of the 2d inst we are informed that in Suffield seventy-two have been added by baptism to the church in that place, in about 7 months.

Ib.

INTERRESTING FROM DARTMOUTH COLLEGE.

Extract of a letter to one of the Editors of the Recorder & Telegraph, dated

Dartmouth College, Hanover, N. H. March, 12.

Dear Sir,—I hasten to inform you, and it is with unutterable emotions of joy, that there are indications that the Lord is about to visit this place in his infinite mercy, and to build up Zion here. Indeed we cannot doubt that he is in the midst of us. "The time of the singing of birds is come, and the voice of the Turtle is heard in our land." Last autumn, the friends of Christ in this Seminary were animated and cheered by intelligence of what God was doing in a sister institution; and there was among them an evident increase of Christian feeling, and a strong desire that he would visit them also, with similar displays of his grace. These feelings continued, and with undiminished ardor, through the remainder of last term. During the vacation also, the way of the Lord seemed to be preparing.

Upon re-assembling here three weeks ago, earnest desires were manifested for a revival of Religion here, particularly by some who had during the winter, witnessed exhibitions of converting grace. The flame spread from one heart to another; and it soon became the burden of the prayers of those who have an interest at the throne of grace, "O Lord, revive thy work." They who hoped they had been redeemed by the precious blood of Immanuel, and who had professed to consecrate themselves to his service, felt condemned for their past coldness and indifference in the best of causes, for their remissness in duty, and the little which they had done to recommend the religion of the gospel to those around them. The resolution was taken to be more faithful in future. Some measures were agreed on, and pursued, for the promotion of religous feeling in their own hearts, and for the everlasting good of the impenitent. These measures have evidently been blessed. A spirit of earnest prayer was manifested, and a disposition to put forth their hands to the work of the Lord. This state of things still continues, and something occurs every day to cheer, encourage and animate us. In this early stage of the work, it is deemed advisable not to enter farther into particulars. We rejoice, but it is with trembling. We fear, lest something should yet be permitted to check the work, and avert the blessing from us. Still we can say, "there is a sound of abundance of rain." Religious meetings are frequent and crowded, and the truth is heard with deep and solemn interest. Religion is now the chief subject of conversation: scarcely any other is introduced.

O that this intelligence may stimulate Christians in all parts of the country to pray for this college. Yes dear friends of Immanuel, we beseech you as you regard the glory of your Redeemer, and the welfare of his kingdom, to be importunate in your supplications at the mercy seat for us.—The appearances in the town are rather more favourable than in the college.

WESTERN RECORDER.

UTICA, TUESDAY, MARCH 28, 1826.

A correspondent who alludes to an editorial article in the last week's Recorder, under the head of "Grace," seems to suspect us of ranking with universalism, the sentiment that "Christ by his sufferings paid all the wages of sin." This intimation is given in the most delicate and obliging manner; and we can not but feel grateful for it; though at the same time it places us in rather embarrassing circumstances. The truth is, that, among those Christians who are generally esteemed orthodox, and who appear to rest their hopes of salvation substantially on the same basis, there is, *theologically speaking*, some variety of manner in exhibiting the great doctrine of atonement. And we admit too, that there is a preference to be given to some one of these systems over the rest.—But after having said thus much, it will not be expected of *us*, to become controversalists in *such* a matter. This would evidently render our Journal less interesting and useful to that class of readers who are chiefly desirous of deriving *intelligence* from our columns. We can only add, therefore, in relation to the remark above alluded to, that the article which contained it, was written in haste; and, that, in stating the ideas of some Universalists about the wages of sin being paid, we intended to be understood that they supposed them to have been paid in such a manner, as to leave the sinner no farther cause of concern or anxiety about the care of his soul. It was on *this* supposition, and not on any *peculiar views which we* entertained respecting the atonement, that we were led to say that the Universalist was prepared to claim heaven as a matter of *right*.

Union Prayer Meeting in Boston.—A Union Prayer Meeting, to consist of Congregationalists, Baptists, and Methodists, in Boston, is proposed by a correspondent of the Recorder & Telegraph, and seconded by the Christian Watchman, a highly respectable Baptist paper. The special object of this Union, is, to pray for the descent of spiritual blessings on the inhabitants of the city. The plan is, to meet on Saturday evenings, for this purpose, once a month. Similar meetings, it seems, were held both in Boston and Salem, previous to the late revivals in those places; and there is every reason to believe that they were blessed as instruments in promoting the work. The motto prefixed to this proposal, is—

"That *they* also may be *one* in us, *that the world may believe that thou hast sent me.*"

In such an object, all *real* Christians have one common interest; and if, in truth, they are one in heart, why should not this circumstance be made manifest, by their occasionally uniting together in their supplications at the throne of mercy.

Western Reserve College.—The Cleaveland (*Ohio*) Herald, of the 24th ult., contains a copy of an act of the General Assembly, of the state of Ohio, incorporating sundry individuals therein named, as a board of Trustees for the Western Reserve College. The College, it appears, is to be located in the township of Hudson, in the county of Portage; and is to be erected on a plan sufficiently extensive to afford instruction in the liberal arts and sciences, with the privilege of adding when circumstances shall admit of it, departments for the study of any or all of the liberal professions. The Trustees were required to hold their first meeting, on the first Wednesday of the present month.

This institution bids fair to be located in a suitable place, and no doubt it will be made to exert an important influence on a surrounding country, which at present is not distinguished either for literary or religious privileges.

Massachusetts Prison Discipline—The subject of prison discipline received considerable attention, and called forth some debate in the recent session of the Legislature of Massachusetts; and for this there was sufficient occasion. Most of the state prisons throughout the country have actually become schools of corruption, where the ring-leaders in iniquity industriously communicate to their less hardened pupils, the whole dark mystery of their art. By placing offenders of different characters together, and giving them opportunity occasionally to converse with each other; they have been found to form themselves into a separate fraternity, formed on the basis of personal attachment to each other as out-laws in civil society. They become the sworn friends of each other, and avowed enemies to the rest of community who have degraded them for their crimes.

All the knowledge which the oldest and the most accomplished villain possesses, is communicated to the whole class. All are made familiar with the same vices and crimes; all poisoned with the same deadly principles, and encouraged to shew themselves *worthy of the fraternity* as soon as their escape or liberation from confinement can be effected. And what is still more singular—it has been ascertained that as a general rule, those who appear most orderly, penitent and docile, before their keepers, are the very worst of the whole; who have learnt to put on this appearance for the express purpose of effecting their speedy liberation on the score of good behaviour.

From such a picture as this, which we are persuaded falls far below the reality, it is easy to see that state prisons frequently become *academies* where iniquity is taught, encouraged and honoured; and where every temporary check which is put upon the depredations of individuals, serves but to fit them for more hardened and accomplished deeds of darkness.

This whole subject has been thoroughly investigated by individuals specially appointed by a society formed for the purpose; and the facts which have thus come to light are truly astonishing. These, from prudential reasons, are as yet to be withholden from community at large: but enough has been told to demonstrate the necessity of reform in prison discipline in most of the states throughout the Union.

New York, however, is found to form in some measure, an exception to this last remark; and it is not a little gratifying to learn that the State Prison at Auburn, has been recently taken as a model for the erection of an establishment at Charlestown, Mass., which shall be sufficiently large to hold 300 prisoners at once in solitary confinement. Let this species of discipline be more generally resorted to, and let it be followed up by the benevolent, with religious instruction, and we shall soon see a pleasing change as to the character and extent of our dark catalogue of crimes.

Mr. Fisk the late Missionary.—The last Recorder and Telegraph says, "We are informed that a full and most interesting account of the circumstances attending his sickness and death, has been received at the Missionary rooms, and will appear in the next number of the Herald."

The same paper adds:

"Mr. Fisk was born at Sherburne, Mass.—prepared for college with Rev Moses Hallock of Plainfield—obtained his public education at Middlebury, Vt.—his theological at Andover—and embarked for Western Asia, in 1820."

Political.

Civilization and Preservation of the Indians.

Mr. Barbour, Secretary of War, has addressed a letter to the Chairman of Committee on Indian affairs in the House of Representatives, accompanied by a bill which contains the following provisions.

1. The country west of the Mississippi and beyond the states and territories, and so much on the east of the Mississippi as lies west of Lakes Huron and Michigan, is to be set apart for their exclusive abode.

2. Their removal by individuals, in contradistinction to tribes.

3. A territorial government to be maintained by the United States.

4. If circumstances shall eventually justify it, the extinction of the tribes, and their amalgamation into one mass, and a distribution of property among them.

5. It leaves the condition of those that remain, unaltered.

Mr. Gurney, probably in reference to the same subject, has introduced a resolution, "that the committee on Indian affairs be instructed to inquire into the expediency of making an appropriation for holding a treaty with the Indians west of Genesee river, in the state of New York."

What will be the fate of the bill or the resolution, we cannot undertake to say.

The Creek Treaty.—The Secretary of War, after having resumed the negociation with the delegation from the Creeks, has come so far towards a conclusion, as to state to the Georgian delegation in Congress, that either the M'Intosh treaty with the objections made against its validity must be laid before Congress for decision, or a treaty must be formed on a new basis as proposed by the Creek delegation, which goes to cede only "a certain large portion of the lands within the limits of Georgia," reserving the rest as the possession of their own nation.—The Creeks are willing to make some sacrifices on principles of accommodation: but what they now offer is all that may be ever expected from them. In a communication to the Secretary, they hold the following spirited language.

The nature of Treaties is sacred, and for trivial reasons, should not be subject to re-investigation. In the present instance, the Creek Nation declares the Treaty of M'Intosh and certain Indians, and the United States Commissioners, at the Indian Springs on the 12th of February last, to be counterfeit, and effected contrary to usage and justice.

A few questions may not be amiss to insert here by way of illustration, and let the inferences be drawn agreeably to the dictates of candor and impartiality.

Were Duncan G. Cambell, and James Merriwether, instructed by the President to treat for lands with M'Intosh and his party, or were they sent to the Creek Nation, at the head of which were the Little Prince, and the Big Warrior?

Were not the Commissioners at Broken Arrow met by a vast body of Chiefs, and there told, the Nation had no land to sell?

Was it right after the sense of the Nation was thus given, to appoint a meeting within the jurisdiction of Georgia, and that at short notice?

After a meeting was so convened and the authorised Chiefs dissented and invited the Commissioners within the Nation if they had any communications to make, to treat with the Nation, was it reasonable to hold intercourse with unauthorized individuals?

After the Chiefs of the Nation were recalled and obeyed the summons, if they were Chiefs of low grade, as the Commissioners say, what object had they in sending the indefatigable Col. Williamson to pursue and try to induce them to come back?"

When all were gone except M'Intosh and his party, what right had the Commissioners to pronounce the Council to be a legal one, and the soil still represented—and could such a delegation make it a lawful Council?

If M'Intosh and his party were the reigning authority of the Nation, why did the Commissioners promise him protection in the Treaty?

If a loaded gun was not in the corner, and a rope suspended over M'Intosh's head, and if this law was unknown to the Georgians, why did Gov. Troup, for purposes of intimidation, send his aid, Col. Lamar, to our head Chiefs, to tell us that if we did any harm to M'Intosh or his friends he would pursue us for full satisfaction, as if the same had been done to the people of Georgia?

Are not all nations entitled to support and interpret their own laws, and punish their own citizens agreeable to those laws?

And had not the Creek Nation, a right to execute an outlaw, who like M'Intosh had rendered himself such, and would not the United States for a less offence hang a traitor?

Could the compact of 1802, between the United Ssates and Georgia, specifying that the Indian title to lands, should be extinguished, on "reasonable and peaceful conditions," excuse an officer in departing from instructions to effect a treaty calculated to injure a nation?

Would such a treaty stand, made by a nobleman of France or Britain, unauthorised either by a written or verbal power, and would it be insisted upon as lawful, on the ground that he had once, with others, been invested with diplomatic powers? and would it not be more consonant to the magnanimity of a great nation to render justice to the weak, than to oppress them?

As the Creek Nation has refused to receive a dollar of the money stipulated to be paid in that treaty, what excuse can the Congress of the United States make to itself, in confirming a bargain which our nation has not sanctioned, and for which they have not value received?

We do not expect answers in detail to the above questions, but it is our wish, that upon these principles Congress should decide. The leading principles of justice in all nations will teach all councils to keep clear of error, to decide for the afflicted nation, as they would wish to be treated, were they in like circumstances.

Our nation respectfully demands the repeal of the treaty of Indian Springs in February last.

In doing this, sufficient reasons are assigned, and none stronger to be found on earth than the fact that our nation in its legal capacity was not a party to the treaty, and that they have refused to ratify a bargain calculated to annihilate the happiness of our people.

In our first letters in the spirit of reconciliation and loyalty to the United States, we agreed to surrender all lands east of the Chattahochie river. This ought to convince the general government that we are not incapable of reciprocating in proportion to our ability the liberality of the United States.

Further concessions cannot be made, and after the reasons first assigned, more you cannot well demand. We now appeal to the magnanimity of the United States. We have travelled a long road to perform this duty. It is ordained by the Great Creator that we are so reduced as to be dependant on your power and mercy, and if in the hugeness of strength you determine to decide by power and not by right, we shall return to our friends and live there until you take possession of the country. Then shall we beg bread from the whites, and live the life of vagabonds on the soil of our progenitors. We shall not touch a cent of money for our lands thus forced from our hands, and not a drop of white men's blood will we spill; and as fast as we are knocked in the head, the throats of our wives and children are cut by the first tide of population that know no law, we will then afford the United States a spectacle of emigration, which we hope may be to a country prepared by the Great Spirit for the honest and unfortunate Indians.

We remain your friends and brothers.

Signed by the Hostile Creek Delegation.

CONGRESS.

SENATE, MARCH 10—16.

On Friday and Saturday, the Senate were chiefly engaged in executive business.

On Monday, a resolution was submitted by Mr. Randolph, that a message be sent to the House of Representatives, requesting of that body the copy of a bill passed by the Senate, in 1807, entitled, "an act to suspend the privilege of the writ of Habeas Corpus, for a limited time in certain cases." The Senate again went into the consideration of executive business.

On Tuesday, Mr. R. withdrew the above motion: and after addressing the Senate for four hours, moved the printing of the report of a Committee of the Senate, of which Mr. Adams was chairman, in relation to the case of John Smith, a Senator from Ohio; whom a motion was made to expel from that body, upon the ground of his participation in the designs of Aaron Burr. The motion was rejected, when Mr. Randolph gave notice that he should renew the motion every day, and call for the ayes and noes upon its decision.

The subject of the mission to the Panama Congress was finally decided in the affirmative. Richard C. Anderson of Kentucky, and John Sergeant of Pennsylvania were appointed as "Commissioners on the part of the United States to attend the deliberations of the Congress of South American Republics, at the Isthmus of Panama;" and Wm. B. Rochester of New York, was appointed Secretary to the mission.

On Wednesday, no business of importance was performed. The annunciation of the death of the Hon. Mr. Rankin, produced an early adjournment.

On Thursday, no business was transacted.

HOUSE OF REPRESENTATIVES.

On Friday, the business was rather of an unimportant nature.

On Saturday, the Committees on Military Pensions, were instructed, on motion of Mr. Powell of Virginia, to report on the subject of relief to the survivors of the officers and soldiers who served against Quebec, in 1775. Some further discussion took place on the resolution of Mr. Garnsey of New York, on the subject of a treaty with the Seneca Indians in that state, which resulted in laying the resolution on the table.

On Monday, the House in committee of the whole, resumed the discussion of the amendments of the Constitution. The Committee on Naval Affairs, on motion of Mr. White of Florida, were instructed to inquire as to the survey of the coast of Florida. On motion of Mr. Fosdyck, of New York, the subject of raising the salaries of certain collectors in that State, was referred to the Committee on Commerce. A resolution relative to the extinguishment of the Indian title to lands in North Carolina, was, on motion of Mr. Carson, of North Carolina, referred to the Committee on Indian affairs.

On Tuesday, the subject of the amendments of the Constitution came again under discussion, after which the committee rose.

On Wednesday, the House did no business, except to appoint a committee of arrangements for the funeral of Mr. Rankin.

On Thursday, the funeral was attended by the members, accompanied by a great concourse of people. Service was performed by Rev. Mr Post, Chaplain for the House.

STATE LEGISLATURE.

SENATE —March 18 ···24.

On Saturday, the charges of abuse which were brought by certain officers of the Auburn State prison came before the senate; but after a partial examination of the merits of the subject; a resolution was passed in favour of sending for persons, papers, &c. with a view to a farther investigation.

On Monday, Mr. Wright from the Canal Committee made a report on the conduct of the Commissioners respecting the surplus waters, &c. which goes entirely to exculpate them.

The bill to incorporate the New York African association was passed.

On Thursday, Mr Colden from the Committee on the judiciary, reported a bill to provide for cases where there may be an equality of votes for members of assembly, and where a vacancy may occur by the death of a member. [Authorises in the first instance, an immediate re-election; and executive in the second case, to issue his proclamation for an election within thirty days from the date thereof.

On Wednesday, the Senate went into committee of the whole, Mr. Allen in the chair, on the bill concerning the court of Chancery and the Supreme court; being the proposed improvements in the judiciary system. Mr. Colden explained the provisions of the bill, and replied to the objections urged against them. Mr. Crary submitted to his views in relation to the Subject, and Mr. Spencer offered substitutes for the first five sections. The committee rose and reported, without taking a question; the amendments were ordered to be printed: and the senate adjourned.

On Thursday Mr Keys from the committee on Argriculture, reported in favour of having the acts, passed in 1819 & 1822, revived with amendments, for the greater encouragement of Agriculture & manufactures throughout the state. The bill proposes the appointment of a committee of investigation, to make a report on the best plan of encouragement before the next sesion of the Legislature.

On Friday, Mr. Spencer, of the Literature Committee, reported a bill for the relief of the college of physicians and surgeons in the western district.

HOUSE OF ASSEMBLY.

March 18th to 24th.

On Saturday, Mr. Beardsley from the committee to whom the subject had been referred, reported, that the state of New York had claims to a considerable amount) as stated in the report) against the General Government for monies paid and services rendered during the last war. Resolutions were offered instructing our members in Congress, to present these claims as soon as may be done with propriety.

The business of the State Road came up again on a motion to *reconsider*, which prevailed.

On Monday, Mr. Thompson, from the committee on colleges, academies and common schools, to whom was referred the bill from the Senate, relative to the college of physicians and surgeons in New York, and for the establishment of a medical institution in that city, reported in favour of said bill, and it was reported to the Medical committee.

The consideration of the State Road was deferred till Wednesday.

On Tuesday, the subject of adjournment, and of an extra session next fall for the examination of revised laws came up; but nothing of a definite nature was determined upon.

On Wednesday, the bill to revise the act permitting horse-racing in the county of Queens came up. It was opposed on the ground of the immoral tendency of horse-racing; and advocated on the ground of its *improving the breed of horses.* It *passed on this ground!!* The question on the State Road was postponed till Wednesday week, when the commissioners would be ready to report.

On Thursday, a resolution was received from the Senate fixing on the 14th April as the day of adjournment.

Laid on the table.

In the afternoon session, Mr. Hascall, from the committee of nine, reported TWELVE bills as proper to be referred to select committees to report complete.

On Friday, the Oneida Bank bill was discussed in Committee of the Whole. The first section passed by a casting vote of the speaker.

In the afternoon session, there was nothing of very general interest.

Distilled Spirits in Massachusetts.—It is said to be an ascertained fact, that more than 2,500,000 gallons of distilled liquors are annually consumed in this Commonwealth, which cost $1,300,000, and supposing our whole population to be 550,000, it is a little more than four gallons for every man, woman and child!

The legislatures of Maryland and Virginia, adjourned on the 9th inst. the latter after a session of 94 days, and the passage of 188 acts,—the former passed 228 acts.

RAILWAY.—Mr. Strickland, the Pennsylvania Engineer, has published a drawing of a Railway which he saw in England. It extended seven miles, and overcome a height of 800 feet. It had fixed steam engines on the heights, and had a locomotive engine drawing 24 wagons, and carrying 90 tons.

DEAF & DUMB.—The 5th annual report of the Pennsylvania Deaf & Dumb Institution to the Legislature, states, that it has now under its care, eighty pupils, 45 males and 35 females. From Pennsylvania, there are 64.

FOREIGN ITEMS.

English pecuniary distresses are, by the last dates, represented to be increasing, both in London and Liverpool.

The Duke of Wellington was about to be despatched to the Russian Court, with a letter of congratulation from George IV. to the Emperor Nicholas.

A letter from Rome announces the arrival of Plenipotentiaries from Mexico. They are said to have met with a favorable reception; and their object is stated to have reference to the establishment of a patriarch, the nomination of an Apostolic Vicar, and the organization of bishopricks.

Moscow, Dec. 30.

The Senate and military and civil functionaries, having assembled to-day in the cathedral of Assumption, in the midst of a great concourse of the faithful, the Archbishop of Moscow appeared in full pontificials, carrying a box of silver, which he said contained the last will of Alexander, that had been deposited in that temple three years ago. After a discourse relative thereto, the box was opened, the seal and address were ascertained to be genuine and the Archbishop then read the will of the Emperor, and the original act of abdication of Constantine. After which all the persons present took the oath of fidelity to Nicholas.

The Count Nesselrode, Minister for Foreign Affairs, had addressed a note to all the Foreign ministers in St. Petersburg, assuring them that his Imperial Majesty, Nicholas I. intended to follow the same line of policy which had governed the administration of his august predecessor; to observe with fidelity, all the engagements and relations of Russia, and to adhere to the pre-existing arrangements for preserving the general peace of Europe. In return, his Majesty entertained a hope that the same friendly dispositions would be cherished by the other august powers.

The north sea has again broken in three places the Isthmus which connects the northern extremity of Jutland with rest of the Peninsula. Three rapid currents now unite the North Sea with the Gulf called 'Lum Fiord,' which empties itself into the Categate. These currents are so strong that they cannot be crossed in boats. Four persons who have made the attempt have perished. The sea has laid open the remains of ancient forests.

Melancholy Disaster.—On Thursday last; *Joseph* and *Wheeler Buffum*, sons of Richard Buffum, Esq. of Holland, in this county, and a man by the name of *Quigley*, of Chautauque county, left Chippawa Creek, upon the Canada side of Niagara river, in a large open boat, for this village. The wind was strong, directly up the river, but the current was increased by a freshet. On being struck by the stream, they were driven a little down the river, and the man at the helm so lost his presence of mind, that he headed the boat directly for Niagara Falls, which are but a short distance below. As the boat entered the Rapids, the three persons jumped out, and swam for the shore; but Wheeler Buffum only was fortunate enough to reach it. The other two were seen struggling for some minutes, against the surges, but no help could be given from the shore, and they were precipitated into the abyss below. The boat lodged upon a small island in the rapids, a short distance above the precipice.

IDENTIGRAPHY.

Mention is made in Dutch papers, of a new discovery in printing, to which the inventor has given the name of *Identigraphy*. It consists in a new application of the art of lithography, by which a reprint of common letter-press, is obtained in a very short time; the inventor undertaking to reprint the foreign journals within two hours after their arrival by the mail.

Foreign Missions.—The Treasurer of the Baptist Board of Foreign Missions, received during the quarter, ending 31st Jan. last, for Foreign and Domestic Missions and general purposes, $1,284,78, and for the General Convention, $482.—*Bap. Reg.*

John Berry Meacham, a man of colour, was ordained at St. Louis, Miss. to the work of the ministry. Elder Meacham is said to be a promising preacher, and thinks of emigrating either to Africa or Hayti. The exercises were performed by Elders Peck and Hurlbut.—*Ib.*

MARRIED,

On the 8th inst. by the Rev. Roger Adams Mr. CRANSTANT WILLIAMS, of Sullivan, to Miss ANNA GRAY, daughter of Mr. Thom. Gray, Esq. of Lenox.

DEATHS.

At New Hartford, on the 14th inst. after a long illness, which he bore with the most exemplary patience, Mr. HUNTING S. PIERCE, Æt. 34. He was an active Christian, and died triumphing in the faith once delivered to the saints.

In New Haven, Conn. on Sunday last, Mr. Chauncey Whittelsey, aged 24. Mr. W. was graduated at Yale College in 1820, and was a candidate for the ministry; and such were his talents, his active piety, and his amiable disposition, that he will be long and generally lamented.

At Marseilles, Jan. 3d, Marshal Suchet, Duke of Albufuera, one of the most distinguished of Napoleon's Generals.

In Hudson, on the 15th inst. Gen. Samuel Edmonds, aged 66. He was a soldier of the revolution, and during the late war with Great Britain, was paymaster general of the state of N. York.

On Sunday, the 26th ult. in Southampton co. Virginia, Elder ROBERT MERRILL. He preached on the Wednesday preceding, and was seized with a chill before he left the pulpit. He was a soldier in the revolution and was converted in the army, and commenced preaching before he left it. He has ever since been employed in that delightful service. In Heaven he now rests from his labours and his works do follow him.

AGENTS

FOR THE WESTERN RECORDER.

Clinton, Seth Hastings, Jr.
New Hartford, Doct. W. H. Kellogg.
Vernon Centre, Starr Clark.

NOTICE.

THE co-partnership of MERRELL & HASTINGS, was dissolved on the 25th day of January last, by the death of Mr. A. MERRELL. The business of the late firm will be settled by the subscriber; and all who are indebted, are requested to make payment immediately.

CHARLES HASTINGS.

C. HASTINGS having taken GARDINER TRACY into co-partnership, they will continue the BOOK-SELLING, PRINTING, & BOOK-BINDING business, under the firm of

Hastings & Tracy,

at the store of Merrell & Hastings, where they solicit a continuance of the patronage with which the late firm was favored.

Utica, March 27, 1826. 91tf

Wholesale.

J. C. HASTINGS, & Co.

OFFER as usual at their store No. 84 Genesee Street for cash or approved paper payable at either of the Banks in this village, on the most favourable terms a general assortment of

GROCERIES,

among which are

20 Kegs Plug Tobacco
25 Barrels paper do.
12 Bags Pepper
10 do. Pimenta
20 Kegs Ginger
15 Boxes short Pipes
50 Bales Cassia
20 Boxes Lp. Sugar
10 Bags Coffee
2 Tierces Philad'a Scotch Snuff
1 " Maccoboy do.
3 " Rice
40 Qr. Casks Madeira, Sicily Madeira, Port, Teneriffe, Dry Lisbon, and Sherry Wines, and an extensive Stock of Liquors, &c. &c.

Merchants wishing to replenish their stock, and Tavern keepers in particular are requested to call.

Utica, Dec. 20, 1825. 79t

UTICA ACADEMY.

A TEACHER of Mathematics is employed in this Institution, who devotes his whole time to teaching in the different branches of Mathematical science. Particular attention will be given to young gentlemen who wish to qualify themselves for *Canal Surveyors* and Engineers, or for Land Surveyors.

By order of the Board of Trustees.

D. PRENTICE, *Principal.*

November 28, 1825. 79tf

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

NEW GOODS.

No. 36, Genesee-Street.

THE Subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also, 50 crates Crockery & Glass Ware, with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of the public patronage will be thankfully received. OREN CLARK.

Utica, 13th Sept. 1825. 79

WHITESBORO' ACADEMY.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. CHITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*

Whitesboro', May 2, 1825. 79t

ONE PIPE choice Old Madeira } In bottles or
One do Port } in draught.
One half do real old Champaign Cognac BRANDY of the vintage of 1779; and a few cases of sparkling Champaign wine, are offered by J. C. HASTINGS & Co.

Utica, Dec. 20, 1825.

JUST received, and for sale at the Store of MERRELL & HASTINGS,

Questions on the Bible,

For the use of Bible Classes, by Rev. Alexander M'Cowan, A. M. Price, single, 50 cents; by the doz. 40 cents.

Subscriptions for Scott's Family Bible, Stereotype Edition, taken at the above Store. The work is to be published in 48 parts, Royal Octavo, and embellished with a likeness. The price of each part will be 50 cents, payable on delivery. They will be issued semi-month

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

THE GRAVE.

BY BERNARD BARTON.

I love to muse when none are nigh,
When yew-tree branches wave,
And hear the winds, with softest sigh,
Sweep o'er the grassy grave.

It seems a mournful music, meet
To soothe a lonely hour;
Sad though it be, it is more sweet
Than that from pleasures bower.

I know not why it should be sad,
Or seem a mournful tone,
Unless by man the spot be clad
With terrors not his own.

To nature it seems just as dear
As earth's most cheerful sight;
The dew-drops glitter there as clear,
The sun-beams shine as bright.

The showers descend as softly there
As on the loveliest flower,
Nor does the moonlight seem more fair
On beauty's sweetest bower.

"Ay! but within there sleeps
One o'er whose mouldering clay
The loathsome earthworm winds and creeps,
And wastes that form away."

And what of that! The frame that feeds,
The reptile tribe below,
As little of the banquet heeds
As of the winds that blow.

VALUE OF A MOMENT.

BY MONTGOMERY.

At every motion of our breath,
Life trembles on the brink of death,
A taper's flame that upward turns,
While downward to the dust it burns.
A moment ushered us to birth,
Heirs of the Commonwealth of earth:
Moment by moment years are past,
And one, ere long, will be our last.
'Twixt that, long fled, which gave us light,
And that which soon shall end in night,
There is a point no eye can see,
Yet on it hangs eternity.
This is that moment—who shall tell
Whether it leads to heaven or hell?
This is that moment—as we choose,
The immortal soul we save or lose.
Time past and time to come are not,
Time present is our only lot;
O God henceforth our hearts incline
To seek no other love than thine.

The learned Henry Jessey could not "brook fruitles visits," and wrote these lines over his study door:

DIRECTIONS TO ALL VISITORS.

No fruitless visits. No nor speech,
For time is precious; hinder none,
Let words be few and good. Then cease.
Despatch—prepare for death.
{ I'm / we're } gone.

Crossing of Parts in Harmony.—We have received communications from two correspondents on the subject of the different parts of the score, being permitted to cross each other in harmony. Both of the individuals alluded to, seem to suppose that the practice in all cases, is wrong—at least so far as church music is concerned.

Now, for ourselves, we cannot fully subscribe to this opinion; and we are willing to give our reasons. The practice is in general prohibited, because, it is liable to lead some voices or instruments beyond their proper register—because it frequently misleads the auditor as to the real intervals of the separate melodies of the score; and because it often occasions difficulties in the execution of keyed instruments. Now where neither of these effects is to be apprehended; and where, at the same time, some evident good effect is to be produced by a crossing of parts, the practice has always been allowed. For instance, in a duett for similar instruments. the parts are made to cross each other without hesitation: in a Trio they are made to do less frequently; and in a Quartett they are seldom allowed to do so; except where the instruments are so dissimilar in character as to be readily distinguished by the auditor, in which case they are allowed to cross very freely. And the license thus defined prevails even in the fullest scores.

In vocal music also, when canon and fugue are employed, the parts are not forbidden to cross; and in a Duett for trebles, a similar license seems occasionally to be taken by some of our best composers; and the same thing is observable to some extent, where these trebles are accompanied by a vocal base. We might also readily point out instances of a similar character in scores of four vocal parts, where the composer seems to have seen some necessity or convenience in availing himself of this license. And if any of our theoretical readers doubt this, we beg leave merely to refer them to the music contained in Arnold & Calcott's Collection.

We are well aware that some late professors, both in Europe and in this country, are re-arranging the favourite lighter melodies of the church in such a manner as in almost every instance to do away the license. But at the same time, we also know that they often destroy by this means, all the original sweetness and delicacy which had given these pieces their peculiar charm. They do this unwittingly. They suppose because they have *corrected* them and brought them regularly under the hand on the key-board, that they have improved them, as a matter of course. But before they come to this conclusion, they should first ascertain whether they have not injured their *vocal* effect. Such tunes as Denmark, Denbigh, &c. we admit are *incorrectly* harmonized in many instances: but while giving them a new dress, let us beware that we do not sacrifice just expression to the article of correctness.

On the whole, the license we are speaking of, should be sparingly used. And we say, let the composer and the mere contrapuntist make use of them as exceptions against a general rule, which is still a good one. Still we would not have them so pedantic as to really injure the music by their efforts at correction.

A Concert.—A concert of Sacred Music is advertised in an eastern paper, to be given in Greenfield, Mass., on the 22d instant.

The Troy Review contains several interesting articles on the subject of music, some of which we may notice perhaps, at a future time.

Miscellaneous.

MORALITY OF THE THEATRE.

[Extract of an article in the Troy Review.]

"Our next question is, What are the *Lessons* which these moral teachers inculcate? And here we find what we often seek in vain in our bad world, a wonderful accordance between the instructer and his precepts. The character of most of the plays which appear on the stage, is such, to say the least, as ought to debar them from an exhibition in public. It will doubtless be thought, by many, that this remark betrays our ignorance. Be this as it may, it has not been made without some reflection. Of the dramas which have acquired, and which maintain much popularity, including both tragedy and comedy, some are of a character positively immoral; others are mere trash; and a third class are a compound of good and evil. A majority of plays come under the denomination of immoral productions. They are full of gross indecencies. The name of God is profaned—the Christian religion is vilified—& vice is taught by system. The hero is a profligate and a villain of the first order;—and the more settled and deep-laid his schemes of iniquity, and the wider sweep of mischief which he takes in their accomplishment, the more consummate the genius of the author, and the louder the applause awarded to his performance. In such plays, virtue is a weakness, and vice is spirit. While every sentiment of the gospel is outraged, pride, revenge, and libertine excess, are represented as entitled to a place among the noblest principles of our nature. In the present state of our world, it may well be supposed, that such lessons are zealously taught, and readily acquired. They are adapted to the moral temper of the human heart; and, when set off by all the imposing decorations of the stage, and inculcated with a *pathos* which actors are likely to exhibit when they have a fellow-feeling for the characters they personate, they are sure to produce some impression. This is probably what theatrical critics denominate "*stage-effect.*" As to that class of dramatic writings which we have called *mere trash*, they are generally too contemptible to deserve a comment. They embrace most of the comedies, the whole race of farces, after-pieces, &c. &c. There is but one possible purpose which these productions can answer. They may improve the patience of a good natured and gaping audience, who have already on hand a sufficient stock of this commodity, to listen to them. The man, (to say nothing of the *ladies*, who are more patient under the tribulations of life than the sterner sex,) the man, we say, who can sit hour after hour, under the droppings of such nonsense, ought to be permitted to strike the name of Job from the CALENDAR *of patience*, and to inscribe his own as canonized in its place. But those plays to which we have attributed a mixed character, are the most injurious, because their attack is more subtle and concealed. They kiss and betray—they smile, while a drawn dagger is beneath their mantle. The poison is not detected till no antidote has power to counteract its effects—till the symptoms of approaching death have already supervened. There are very few of the most celebrated English Dramas to which these remarks do not apply. Even the productions of that immortal bard, who has been styled "*Nature's Poet*," lie under this censure. His genius was pre-eminent. It was cast in an etherial mould. He understood the world and men and manners, as by the rapid process of intuition. He could read the heavens, and his eye could look down to the bottom of the ocean. The field of human nature was his every day and ordinary walk. But very little of this commendation can be applied to the moral character of his plays. While, in point of intellectual execution, he leaves every thing but inspiration in the dim and unmeasured distance behind, there is not one of his stupendous productions which is not fundamentally erroneous in moral sentiment, or which does not abound in vulgarity and vice. Had we time to enter into particulars, this position could be supported beyond the shadow of a doubt. There is not one of these *inimitable plays*, as they are frequently styled, which a modest man could read, without blushing, to a promiscuous circle of gentlemen and ladies."

MISSIONS IN AFRICA.

The following very judicious remarks are from the last number of the African Repository.

The cause of Missions in Africa, demands the attention of the Christian public. While with immense effort, & a perseverance not to be defeated, the Gospel has been propagated in other heathen countries, this, though offering claims to Christian sympathy and benefaction of a peculiar, perhaps, unequalled character, has been almost neglected. The ships of every civilized nation have, for two centuries, been seen upon the coast of this continent; but the winds that wafted them, have borne over that land the spirit of hostility, indescribable griefs, and the contagion of death. Not a spot is there on the whole coast, from the Senegal to Congo, which has not been trodden by the ministers of avarice and cruelty; while there is scarcely one which has been visited by the missionaries of the merciful Saviour. The sign of the cross has been to the wretched Africans, a sign of wo—the name of Christian, a word of terror, and the profession of our holy faith has been rendered odious, by deeds of iniquity and blood. We rejoice to learn, that those to whom Christianity is something more than a dead letter, both in our own and other lands, are disposed to redeem, by their pious and benevolent exertions for the poor Africans, the honors of our religion; and to prove, that it was never intended to be subservient to injustice and crime, but to the relief of human misery, and the salvation of immortal souls. In this day of mighty effort for Christ, and exalted charity for men, when the light of Divine truth is kindled, and growing brighter in almost all the dark regions of the world, Africa should not, and will not be forgotten; for the decree hath gone forth, Ethiopia shall stretch out her hands unto God. The Colony established in Liberia, will, we hope and believe, exert a powerful influence for the Gospel among the pagan tribes. It will afford protection to missionaries, and give facilities to their benevolent exertions. When the Christian religion shall have gained an establishment among the Africans, we expect its progress will be rapid. In some places it will encounter opposition from the Mahomedan faith; but this, in most parts, has but partial dominion, and in many others, no existence. The systems of African superstition have no deep foundations; they possess little which imposes upon the imagination or affects the heart. The only reason offered by the Africans, for their indefinite and obscure notions of a future state, and for their absurd religious customs, is, thus our fathers believed, and such was their practice. The natural disposition of these men, we believe, will render them peculiarly susceptible of religious impressions. They are mild, docile, strong in their attachments, and acted upon without difficulty, by superior intelligence.

In a former number, we spoke of the introduction of Christianity among the Soosoos, and of the promising field open there for Christian labours. Much has been accomplished by the London Missionary Society at Sierra Leone.

SABBATH SCHOOLS

CONNECTED WITH THE DESTINY OF OUR COUNTRY.

To the Editor of the A. S. S. Magazine.

SIR—I have lately been turning my eye towards your operations, and have for some time taken no small interest in Sabbath Schools. I have heard their cause argued ably and powerfully. But there is one point of light in which I have never yet seen them placed. I mean, the peculiar motives which bear upon *American Christians*, to incite them to encourage Sabbath Schools. Upon this point I propose to remark very briefly,

1. Upon the causes which have tended to give a peculiar character to America

During the last two centuries, the progress of the human intellect and human achievment, has been such as almost to task belief. Men have awoke to action in these days—have raised their arm, and the world has reverated at the stroke. Such was the effect of the voice of a single man, when it marshalled Europe under the crusader's banner, and shook down the feudal system by the convulsion. Such the effect, when GIOJA presented the *mariner's compass* to the world, and thus laid continents side by side;—when GUTTENBERG put the *press* into operation, and by its magic power like the first kindling of the sun in the heavens, poured into the soul of man inexhaustible floods of light;—when a voyage of COLUMBUS presented the story of a new world, and made the tales of all former adventurers seem like the stories of the nursery. And such too, the effects of the reformation, when LUTHER stepped forth with an arm that swept away the night of ages—with a look that withered legions of enemies, and an effort that mocked resistance, till the world arose to gaze, to admire, to think, to act. Not one of these men put forth an effort which shall not tell on that period when this world shall be almost forgotten by the universe.

These steps were preparatory to that drama, which, about a century since, began to be acted on this continent. They gave the mind of man a start, and produced that energy which peopled this country in the face of hardships, which made the hardships of common efforts, mere pastimes. At a time when the nations of the earth were slumbering together under the yoke of despotism—when the divine right of kings was not called in question, even if it were doubted,—then—in the face of the world,—in opposition to example,—in despite of the sword hanging naked over them,—then,—our fathers, a little band,—threw off the fetters of monarchy, and blew a trump which sent a sound over the earth. I shall not tell of the struggle. I shall not paint the energy and decision which clothed those men, around whom the nation has since gathered in gratitude, and the world rose up to do obeisance. The struggle was awful—the day was wrathful; but the storm passed—the symbol of peace again hung in the retiring clouds, and America, from the nursery of oppression, stood forth before the world, the fairest and the mightiest child ever gazed upon. Here then is the point at which I am aiming. It was the efforts and discoveries of a few master-spirits, and the trials attending the settlement and emancipation of this country, which have tended to give a peculiar character to America.

2. What is this character so peculiar to America?

The American revolution put a new aspect on the prospects of nations. We do not know all its effects abroad; but we *do* know, that though it is scarcely fifty years since the first beacon of freedom was kindled upon the hills of our land, the shouts of liberty which were sent forth, have fallen on the ear of the most distant nations.

France caught the sound; but the freedom which she invoked and which she received, was no relation of ours—it was crushed by the weight of its own mask.

The people who dwell on the southern part of this continent, did better; they were renovated by the repeated calls of liberty, and the infant so lately wrapped in swaddling clothes, has already the voice and the tread of a man.

Greece, though brought up in chains, has writhed in her fetters at the magic voice of freedom. Her isles have been fattened with the blood of her own children, that they may hereafter be reaped only by freemen's hands. She has written her oath in blood, that she will be free; but ere that is brought about, the sword of fate may stab her into non-existence.

The genius of liberty is now walking over the continent of Europe; and the dynasties and monarchies which for ages have been wrapped in a cloud of ignorance, now seem trembling and tottering. Spain saw a glimmering of this light, but the cup of her punishment is not yet full.

America has kindled this spirit of freedom; and it has gone forth among the nations, and new hopes and new prospects are following its train. The kings of Europe have confederated to quench this light; but they might as well attempt to gather the beams of the noon-day sun, and weave them into a mantle of darkness. The everlasting foundations of right and wrong are laid bare, and no name will much longer sanction their violation. The brute force of armies can no longer quell every attempt to dethrone despotism. The example of our nation is more powerful upon the world, than all the armies ever mustered. I do not mention these effects of our revolution upon other nations, to gratify a national vanity. I have a very different object in view.

Now it needs no sophistry to prove, that a mighty struggle, like that of our revolution, which has produced such effects on other nations, must also have produced a character peculiar to those who were engaged in it.—And so is the fact: that people, who, in their very infancy, could use, and by an effort shake the world, and make itself free, scorning the opposition of the proudest and most powerful nation on earth,—the people that could do this, could not but acquire a national impulse, and an energy of character, not soon to decay. We acquired this energy and enterprize of character by the revolution—and we have done more than to retain it,—our progress has been onward. And facts will warrant me in saying, that for spirit and enterprize, you can find no nation equal to our's.

Look at facts. Our Ships visit any corner of the earth sooner by one third than those of any other nation. They have visited every harbour and river that is known, and traded with almost every tribe of men on the face of the earth. At this moment you will find the spirit of enterprise producing effects which prove the nation to be under a mighty impulse. Our hardy sons may be seen sporting with the monsters of the deep near the southern pole—traversing the snows of the north with the ease of the animals whose furs they are seeking—building and manning a navy that promises soon to be second to none. You will see this spirit of enterprise exhausting itself in building up cities and villages in a day—in throwing up monuments and statues—cutting every part of the country into canals—covering every river and sheet of water with steamboats—husbanding every kind of labour by patent—rolling a tide of emigration westward which sweeps down the interminable forests, and covers the face of savage nature with the habitations of men—and pressing every rivulet to lend its aid to some active manufacturing spirit.

The American nation had a great object to attain, and she is in no slow march towards its attainment. Even now she sits like the Representative of freedom, beckoning a world to follow her example. Already does her voice, like the voice of Omnipotence when giving laws to the proud waves, check and awe the kings of the earth. It is the deliberate, determined wish of every part of this country, that America become the most powerful nation on earth. I say nothing as to the guilt or innocence of this pride of country. Two things are certain:—that there is enterprise enough in this nation to achieve any thing short of the miraculous;—and that we have every natural advantage for the cultivation of this enterprise. There is room enough for every spirit, however active;—for every genius, however inclined;—for every design however magnificent. Here, then is my second point. It is a character of enterprise—an energy that cannot be lessened—a national impulse that cannot be checked, much less stopped, that constitutes a character peculiar to America.

Remainder in our next.

PLAIN PROMISES.

Dr. Watts said, "I bless God I can lie down with comfort at night, not being anxious whether I awake in this world or another." When almost worn out with infirmity, he observed to a friend who visited him, that he remembered an aged minister who used to say, that the most learned and knowing Christians when they come to die, had only the same plain promises of the gospel for their support as the common and unlearned. "And so," said he, "I find it. It is the plain promises of the gospel that are my support; and I bless God they are plain promises, that do not require much labour and pains to understand them; for I can do nothing now but look into my Bible for some promise, to support me, and live upon that."

A CLERGYMAN REPROVED BY AN INFIDEL.

Lord Bolingbroke once said to a licentious clergyman, his acquaintance, who visited him, "You have caught me reading John Calvin. He was, indeed, a man of great parts, profound sense, and vast learning. He handles the doctrines of grace in a very masterly manner." "Doctrines of grace," replied the clergyman, "the doctrines of grace have set all mankind together by the ears."—"I am surprised to hear you say so," answered Lord B. "you who profess to believe and preach Christianity Those doctrines are certainly the doctrines of the Bible, and if I believed the Bible, I must believe them; and let me seriously tell you, that the greatest miracle in the world is the subsistence of Christianity, and its continued preservation as a religion, when the preaching of it is committed to the care of such unchristian wretches as you.

Noble Rivalry.—Mr. Henry, the American Consul at Gibraltar, and Captain Nicholson, of the U. S. sloop of war, Ontario, returned their thanks to Capt. Sir John Phillimore, of the British Navy, for his great exertions in saving American property from the effects of the storm, Dec. 6.

It so happened, that whilst Sir John was saving American property here, Captain Nicholson, with his accustomed humanity, was doing equal good to the subjects of H. B. M. at Smyrna, and among other acts, was the means of saving H. H. M. ship of war, Gannet, which vessel had grounded near Smyrna.

ANECDOTE OF WASHINGTON.

One Reuben Rouzy, of Virginia, owed the General about 1000*l*. While President of the United States, one of his agents brought an action for the money; judgment was obtained, and execution issued against the body of the defendant, who was taken to jail. He had a considerable landed estate, but this kind of property cannot be sold in Virginia for debts, unless at the discretion of the person. He had a large family, and for the sake of his children, preferred lying in jail, to selling his land. A friend hinted to him, that probably Gen. Washington did not know any thing of the proceeding, and that it might be well to send him a petition, with a statement of the circumstances. He did so, and the very next post from Philadelphia, after the arrival of his petition in that city, brought him an order for his immediate release, together with a full discharge, and a severe reprimand to the agent for having acted in such a manner. Poor Rouzy was, in consequence, restored to his family, who never laid down their heads at night, without presenting prayers to Heaven for their "beloved Washington." Providence smiled upon the labours of the grateful family, and in a few years, Rouzy enjoyed the exquisite pleasure of being able to lay the 1000*l*. with the interest, at the feet of this truly great man. Washington reminded him that the debt was discharged. Rouzy replied, the debt of his family to the father of their country and preserver of their parent, could never be discharged:—and the General, to avoid the pleasing importunity of the grateful Virginian, who would not be denied, accepted the money—only, however, to divide it among Rouzy's children, which he immediately did.

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

May 24, 1825. 79tf

FRESH TEAS.

80 CHESTS Skin Tea of the Splendid, Beaver, London Trader, Superior, and Addison's Cargoes.

10 Chests Old Hyson do.
15 Young do.
20 Catty Boxes, do.
20 Chests Souchong and Bohea do.

for sale by J. C. HASTINGS & Co.
Utica, Dec. 20, 1825. 77tf

NEW BOOKS.

JUST Received by MERRELL & HASTINGS, at No. 40, Genesee street, the Difficulties of Infidelity, by Geo. Stanley Faber, B. D.—A Compend of the System of Divine Truth, by Jacob Catlin, D. D.—Antiquities of the Jews, by William Brown, D. D.—Brown's Philosophy of the Human Mind—Memoirs of Levi Parsons, late Missionary to Palestine; View of the Hebrews, or the Tribes of Israel in America, by Rev. E Smith—Christian Parent's Present, by the author of the S. S. Teacher's Guide—Missionary Gazetteer—Scott's Bible, with References, Armstrong's edition—The works of Rev. Richard Cecil—Calvin's Institute, most of which, will be sold at reduced prices.

Utica, Dec. 26, 1825. 78tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret, do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dye Stuff, together with a general supply of GROCERIES.

79tf A. HITCHCOCK.
Utica, June 28. 83 Genesee-street.

TO RICHARD VAN DYCK, and to such of his children as were living, on the 2d day of November, 1825.

In pursuance of the last will and testament of Marinus Oudenaarde, deceased, I hereby give you notice, that you, and each of you, be & appear in your proper persons, at Utica, within six months from the date hereof, to claim the estate, consisting of a house and lot, situated on Water-street, in Utica; and which has been devised to you, by said last will and testament of said Marinus Oudenaarde, deceased, upon that express condition; or in default of such appearance, within said time, all and singular, your and such of your right and interests as devisees, will be forever forfeited; and said estate will be sold for the benefit of the American Bible Society, in pursuance of the directions of said will. Yours,

THOMAS E. CLARK, *Executor.*
Dated, 22d Nov. 1825. 6m73

BY order of James Cochrane, Esquire, Commissioner &c. Notice is hereby given to all the creditors of George Armstrong, of Annsville, in the County of Oneida, an Insolvent Debtor, to shew cause if any they have, before the said commissioner at his office in the town of Utica, in the county of Oneida, on the sixth day of May next, at ten o'clock in the forenoon, why an assignment of the said Insolvent Estate should not be made, and his person be exempted from imprisonment, pursuant to the act entitled "an act to abolish imprisonment for debt in certain cases," passed April 7th, 1819.

Dated, 18th March, 1826.
GEORGE ARMSTRONG, *Insolvent.*
6w90

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and fifty Cents if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

††† All present subscribers, who do not give notice of discontinuance by the first of December, will be considered as subscribers for the succeeding volume.

MERRELL & HASTINGS, *Publishers.*